A Brief

ANSWER

TO A

Falſe and Fooliſh

LIBELL,

CALLED,

The QUAKERS Opinions,

For their ſakes that Writ it and Read it.

By *W. P.*

Being Defamed, we Entreat, 1 Cor. 4. 13.

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So[b]*er Reader*,

THe end of Controverſie with good men, is the Advancement of the Truth; with ill men, of themſelves and their baſe Intereſts; in all which God is Judge, who judgeth righteouſly, and will reward every one according to their works, nor doth his Judgment ſlumber.

Moſt Parties in *Europe* boaſt themſelves of being *Chriſtians*, an excellent Character indeed; but the worſt is, there is little more then a Boaſt in it. I am not incharitable; I have firſt judged my ſelf. Let none deceive themſelves. To be like Chriſt, is to be a *Chriſtian*, and not elſe; and *Chriſtians* are in Concord; for Chriſt is not divided, neither is that Body, of which he is truly Head, at Variance; how much Diſcord, ſo much Degeneracy from God; for he is one, and ſo are thoſe that are born of him; the Children of God are not divided, becauſe one and the ſame holy Spirit leads them.

That which is the Guide of one, is the Guide of all; and by this ſhall it be known who are Gods Children, if they bring forth the Fruits of his divine Spirit, which, ſaith the Apoſtle, are theſe, Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance, againſt ſuch there is no Law. And they, ſayes he, that are Chriſts have crucified the Fleſh, with the Affections and Luſts; this only will avail in the great Judgment of the Lord. Therefore I beſeech all vain Contenders to conſider of their own Standing, what their Work is, who Employes them, and what their Wages will be.

Tell me thou vain Diſputer and Vitious Liver, what is Religion without Holy Love? what is Faith without Good Works? what is Worſhip without

Godly Fear and *Chriſtianity*, without true Self-denyal? it is not he that cryes, *Lord, Lord*, but *he that does the will of my Father*, ſaid Chriſt, *ſhall be accepted*. There is a great talk of mans Laps in *Adam*, and Reſtoration in Chriſt, but they ſerve only for a ſound with too many: For did people ſincerely believe that they are fallen from true Love, Meekneſs, Patience, Humility, Mercy, Juſtice, Purity, &c. and did they but conſider, that they are not reſtored to thoſe Heavenly Qualifications, but that they live in fleſhly luſts of one ſort or other, ſome in Voluptuouſneſs, others in Envy; and therefore not really reſtored or redeemed by Chriſt, nor truly in a ſtate of Salvation, but in peril of eternal Miſery, certainly they would not paſs away their little ſpan of precious time in ſo much worldly Pleaſure, neglect of God, and Careleſneſs of the other World, if they have any the leaſt hope of it.

Reader, the Petulancy of ſome Adverſary or other has given occaſion for this little Treatiſe: The deſign of which is both to reprove him, and to hinder others from being abuſed by him, that ſo the Innocency of a People, whom God hath raiſed by his own Power and Wiſdom to glorify him in their Bodies Souls and Spirits (which are his) may be delivered from the miſtakes of his Ignorance, and the reflections of his Malice.

And truly, my fervent Prayers to Almighty God are, that he would yet more and more ſend forth his Light and his Truth to inform the Underſtandings, and overcome the Hearts of all People, that they may experimentally know the Redemption of their Souls from the prevalency of Sin, and the power of the God of this World's Luſts by the Blood of Jeſus, who is the Lamb of God that takes away the Sin of the World; then ſhall Love, Faith and Holineſs encreaſe, and all Unrighteouſneſs come to an End, Amen.

W. P.

AN

AN ANSWER TO A False and Fooliſh Libel, CALLED, *The QUAKERS Opinions.*

OPINION I.

THe Quakers *deny the Authority of holy Scriptures, as the Rule of Faith and Practice unto* Chriſtians.

Anſwer, This we flatly deny, and charge our Adverſary to make it good *in terminis*, in ſo many words, or retract his Charge. For the Authority of the Scripture is the *Spirit* || *and Power of God*, which we ſay is our *Rule* and *Guide*, as it was the *Rule* of the holy Men of God both before the Scriptures were written, and when they ſpoke and writ them. And || *This was the Doctrine of* Luther, Zwinglius, Calvin, Oecolampadius, Beza *and* Marlorat *abroad*; *and of* W. Tindal, D. Barns, John Frith, John Bradford, J. Woodman, Philpot, Fox, Jewel, Whittiker, &c. *at home, that the Scriptures Authority to us ſtood in the inward Teſtimony of the Spirit of God.* See *my* Quakeriſm a New Nick-Name for Old Chriſtianity, *and my* Rejoynder *in defence of the ſame, from pag.* 24. *to pag.* 101. *and from pag.* 31. *to pag.* 186.

to

to ſay we deny it to be our Rule, is to ſay we deny our own Principle, for owning of which you are angry with us. *Moſes* is taken on all hands to have been the firſt Penman of Sacred Story, and that we cannot riſe higher then his time for Scripture, conſequently then the Scripture muſt take date; but who will deny that *Abel* had a Rule to worſhip God by, *Enoch* to walk with God by, *Noah* to preach by, *Abraham*, *Iſaac* and *Jacob* to believe by? if they had none, ſay ſo; if they had, what was it, if not the *Spirit of Truth and Holineſs*, that *ſtrove* with the old World, but was *reſiſted*? And if the Spirit of God was the *Rule* of *Faith*, *Worſhip* and *Practice* then, have we got another *Rule* in the room of it now? No ſuch matter; thoſe that loved & feared God in all Ages were ruled and guided by the Spirit of God; & though many Helpers have been afforded men by the Father of Mercies and Lights, yet ſtill the Spirit of Truth is the great Rule in and through them all. This is the Rule of all Rules, as God is the Light of all Lights; yea, this is that Rule of the New Creature; for the walking of the true *Chriſtian* is in and after the Spirit; yea, 'tis the Mark of being a Child of God to be led and guided by the Spirit of God, this is the Scripture's Teſtimony. There is no Condemnation to thoſe that walk not after the Fleſh, but after the Spirit; and as many as are led by the Spirit of God, are the Sons of God. The Argument is plain, and altogether as unanſwerable; *That which is to* lead *Chriſtians*, *is to* rule *Chriſtians*; but *the* Spirit of Truth *is to* LEAD CHRISTIANS, *conſequently the* SPIRIT OF TRUTH *is to* RULE CHRISTIANS. So that to deny that the *Spirit of Truth* is the *Guide and Rule* of *Chriſtians*, is to gainſay the Teſtimony of Scripture, and the very Tenure and Nature of the *ſecond*, new and everlaſting *Covenant of Life* and Salvation; for in that ſtate the *Law is writ in the Heart*, *and the Fear and* Spirit *put in the* inward Part; and what for, if not to *rule* and *guide* the Soul in the Path of Life?

Gal. 6. 15. *Rom.* 1. 14. *Jer.* 35. 33, 34. *Hebr.* 8. 13.

To conclude, As the Spirit of Truth revealed to the Prophets things to come, and was a Rule to them in diſcerning, receiving, de-

declaring and writing those things, so is the same Spirit of Truth the Rule and guide to all God's People in their reading and understanding of them now written? and blessed are they that read with a good Understanding.

And that the Simplicity of none may be abused, we declare, as we have frequently done, that the *Scriptures* of *Truth* were *given forth by the holy men of God, as they were moved by the* Spirit *of* God; and that they are a *Rule*, yea, an Excellent *Rule* for *Instruction*, *Reproof* and *Doctrine*, and all true *Christians* ought to embrace and practice the holy *Mind* and *Will of God* thereby declared. And they are those that truly and substantially *deny the Scriptures*, who in *Words* own them, but in *Works* deny them, and in their Conversations walk not according to the godly *Rules* therein contained; such are *Whoremongers*, *Fornicators*, *Drunkards*, *Lyars*, *Back-biters*, *Slanderers*, such as the Author or Authors of this Impious *Libel*, *Envious Persons*, *Rioters*, *Sporters*, *Vain Persons*, *Lovers of Pleasures* more then Lovers of God: These and such like are they that deny the Authority of holy Scripture; yet as the *Devil* used *Scripture* against Christ, so do his Children use *Scripture* at this day against the Disciples of Christ.

2 *Tim.* 3. 15, 16, 17.

Chap. 3. 1, 2, 3, 4, 5.

Gal. 5. 19, 20, 21.

OPINION II.

The Quakers *deny the Resurrection of the Body.*

Answ. The *Quakers* deny no Resurrection, that is according to Scripture; we own the Resurrection both of the Just and Unjust; and that our Adversaries shall know one day to their Confusion, if they repent not. And as the Charge is laid down, we literally deny it, and require our Adversaries to prove it: for we declare to all people, we own the Resurrection of the Body

Luke 20. 35, 36, 37, 38. *Joh.* 11. 25. 1 *Cor.* 15. 34, 35, 36, 37, 38. *Rev.* 20. 5.

accor-

according to the Pleaſure of God: and every Seed ſhall have its own Body; and Wo to the Wicked in that day.

OPINION III.

The Quakers *deny the Perſon of Jeſus Chriſt.*

Anſw. If by Perſon of Chriſt is meant the Man Chriſt Jeſus, we deny the Charge; for there is no other Name given under Heaven, by which Salvation can be obtained. 'Tis Chriſt alone that hath brought Life and Immortality to light: he is the Propitiation, the Mediator and Interceſſor; and by him only can man come to God: and no man can come to him but ſuch as come to his Spirit in their own Hearts. And ſuch as have not the Spirit of Chriſt dwelling in them, are none of his. And theſe are they that deny Chriſt, that deny his Croſs, break his Law, and live not according to his Example, who is meek and lowly, pure and undefiled, and ſeparated from all Sinners. So that the Antichriſts of our dayes are thoſe that live according to the Luſts of the Eye, the Luſts of the Fleſh, and Pride of Life, without God in the World, that is, without a ſenſe of God upon their Hearts: but their Minds run after the things that are ſeen, which are temporal, neglecting the things that are eternal. And though ſuch may profeſs Chriſt in words, yet it ſhall be ſaid unto them in the great Day of Account, *Depart from me ye that work Iniquity.*

Acts 4. 12. 2 *Tim.* 1. 10. *Rom.* 3. 25. 1 *John* 2. 2. 1 *Tim.* 2. 5, 6. *Heb.* 8. 6. Chap. 12. 24. *Rom.* 8. 34. *Heb.* 7. 25. 1 *John* 2. 16. *Mat.* 7. 23.

I would have our fooliſh and envious Adverſaries look at home, and prepare for the Day of their Account to God, and leave off their Envy and Bitterneſs, and mind God's Fear, which will teach them to be meek and loving, ſober and vertuous, that they may provide for their Latter-end: For pure Religion ſtands

ſtands not in accuſing and ſlandering, reviling and perſecuting, but in keeping unſpotted of the World; for they who are of the World, are not of Chriſt; they who love the Pride, Pleaſures, Honours and Luſts of this World *deny Chriſt*, they are the *Antichriſts* indeed; for Chriſt ſaith, I am not of this World, neither is my Kingdom of this World, nor are his Followers of this World, therefore it is the World hates them; but not under the Name of Chriſt's Diſciples, Chriſtians or Children of God, by no means; for ſuch the World nominally owns; but as Hereticks, Blaſphemers, and the like, which hath alwayes been the Devil's Policy: For the Woolf with the Sheeps-skin on him, has in every Age been worrying the Sheep that hath been covered withthe Wolf's-skin; ſuch have called Light Darkneſs, and Darkneſs Light.

James 1. 27. *John* 8. 23. Chap. 15. 18, 19. Chap. 18. 36. *Mat.* 5. 11. 1 *Cor.* 4. 10, 13.

OPINION IV.

The Quakers *hold, that the Light in every man is a ſufficient Guide unto Salvation.*

Anſw. This is unfairly laid down; but we ſay, that the Light of Chriſt in every man is a ſufficient Guide to Salvation; and who dares deny it? *I am the Light of the World*, ſaith Chriſt, *they that follow me ſhall not walk in Darkneſs, but have the Light of Life.* And ſaith *John*, *If we walk in the Light, the Blood of Jeſus Chriſt ſhall cleanſe us from all Unrighteouſneſs.* And it was the Doctrine in old time, *The Path of the Juſt is as the ſhining Light, that ſhines more and more unto the perfect Day.* And the Prophet *Iſaiah* prophetically writes of the latter dayes thus, *Come, let us walk in the Light of the Lord*, and by the ſame Prophet ſaith the

John 8. 12. 1 *John* 1. 7. *Proverbs* 4. 18. *Iſa.* 2. 5.

Lord, *I will give thee* (Christ) *for a Light to the*
Chap. 49. 6. Gentiles, *that thou may'ſt be my Salvation to the ends of the Earth.* And the Apoſtle *Paul* had that good Opinion of the Light, that he adviſed the
Rom. 13. 12, Saints of old, *to put on the Armour of Light, that*
13. 14. *they might walk honeſtly as in the day, not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in Strife and Envy; but put ye on the Lord Jeſus Chriſt, and make not Proviſion for the Fleſh, to fulfil the Luſts thereof.* And it is no-
John 9. 14, thing elſe, but the old *Jewiſh* Darkneſs, that
16. ſputns againſt the Light of Chriſt in our day: for the ſame Spirit that rejected that Light, Grace
1 *Cor.* 12. 7. and Truth, with which he was filled in the day of his Bodily Appearance, is the ſame that reſiſts and ſleights that Light, Truth and Grace, which from his Fulneſs is diſtributed to the Children of men;
John 3. 19. but as it was then, ſo it is now the Condemnation of the World, that Light is come into the World, and that men love Darkneſs rather then Light, and the Reaſon is plain, becauſe their Deeds are Evil. Every thing loves its like.

OPINION V.

They hold that Perfection *is attainable in this Life.*

Anſw. This alſo is not fairly laid down, being without diſtinction; and did not Compaſſion to the well-minded incline me to deliver our Judgment in theſe matters, I would have put our Adverſary upon the proof of his Aſſertions, without giving him the leaſt help by a ſight of our true Principles, till he had firſt ſeen and acknowledged his own Ignorance and Inadvertency.

We own Perfection according to the Scriptures;
Gen. 17. 1. *Walk thou before me,* ſaid God to Abraham, *and be thou perfect:* who dare quibble this into an Imperfection? or who dare charge God with commanding

manding what was impossible to be done? Noah *was a just man, and perfect* in his Generation, and *Noah* walked with God; so did *Enoch*. *Job* also *was a perfect man, and upright, one that feared God and eschewed evil.* This Christ exhorted his Disciples to, *Be ye therefore* PERFECT *even as your Father which is in Heaven is perfect.* This also the Apostle *Paul* prayes for, *That they might be sanctified* THROUGHOUT, *in Body, Soul and Spirit.* Again thus, *And the very God of Peace sanctifie you* WHOLELY; *and I pray God your Spirit, and Soul, and Body be preserved* BLAMELESS *unto the Coming of our Lord Jesus Christ.* Yet further, *Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God unto a* PERFECT *man.* Again, *That the Man of God may be* PERFECT. And to the *Hebrews* saith the Author of that Epistle, *Let us go on to* PERFECTION; and once more in the same Epistle he saith, *The God of Peace make you* PERFECT *in every good Work to do his Will.* This also was the Apostle *Peter*'s Prayer for the holy Strangers scattered throughout *Pontus, Galatia, Cappadocia, Asia* and *Bythinia, The God of all Grace, who hath called us into his eternal Glory by Christ Jesus, make you* PERFECT. I will conclude with the Doctrine of the Beloved Disciple, that lay in his Lord's Bosome, and can give a better account of his Mind and Doctrine then any of our Adversaries can do, thus, *If we walk in the Light as (God) is in the Light, we have fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin.* Again, *I write unto you Young Men, because ye have* OVERCOME *the Wicked One.* Again, *Whosoever abideth in Christ,* SINNETH *not; whosoever is born of God, doth* NOT COMMIT SIN; *for*

Gen. 5. 22. & 6. 9.
Job 1. 1.
Matthew 5. 48.
1 *Thessal.* 5. 23.
Ephes. 4. 13.
1 *Timoth.* 3. 17.
Heb. 6. 1. & 13. 21.
2 *Pet.* 3. 10.
1 *John* 1. 7.
Chap. 2. 13.
Chap. 3. 9.

Chap. 4. 12, 16, 17. *his Seed remaineth in him, and he* CANNOT SIN, *because he is born of God.* Again, *If we love one another, God dwelleth in us, and his Love is* PERFECTED *in us; God is Love, and he that dwelleth in Love dwelleth in God, and God in him: Herein is our Love made* PERFECT, *that we have Boldness in the day of Judgment, because as he is, so* ARE WE *in this World.* What say Rioters and Envious Persons to this, such as revile, waste and destroy their Neighbours for the Exercise of a peaceable Conscience? Doth the Love of God abide in them? are they like unto the God of Love in this World? can they hope for his Mercies in that World which is to come, who are cruel and abusive to their honest Neighbours in this? But more of that another time. Yet again, Whosoever is born of God *overcometh the World, and sinneth not*; but he that is begotten of God keepeth himself *that the Wicked One toucheth him not.* What think the Enemies of Perfection to this?

Chap 5. 4, 18.

To Conclude, They that deny Perfection from Sin, deny the End of Christ's Coming, if this beloved Disciple may be Judge; for saith he, Christ was manifested *to take away our Sins*; and whosoever abideth in him, sinneth not: for this purpose the Son of God was manifested, that he might destroy the Works of the Devil; and whatsoever is born of God, *doth not commit Sin.* And without Offence let me say, Our Adversaries may better employ themselves, then to turn Advocates for the Devil and his Kingdom, as they seem to do, by charging the Doctrine of *Perfection* upon the *Quakers* as an *Evil Opinion*; for no man in his Wits can believe they intend us any Reputation or Credit when they set the Mark of *Perfection* upon our *Creed.* But is it not a great shame that men, who profess themselves to be *Christians*, the Disciples of that self-denying Jesus, should make their Lord's Office our Reproach, and the End of his blessed Coming a Mark of Heresie? Why, Was he sent but to save? and how does he save, if people must necessarily live in Sin, that eternally loseth them, and to save them from which he is come? *And*

Chap. 3. ver. 4, 5, 8, 9.

thou

thou ſhalt call his Name Jeſus, ſaid the Angel, *becauſe he ſhall ſave his People from their Sins.* Alas! what have Men to be ſaved from, if not from ſin? for ſin ſet aſide, man is good, and all his good; if then ſin loſes men Heaven and Happineſs, men muſt be ſaved from it, or they will be eternally loſt; for in that ſtate Chriſt will profit them nothing. *Mat.* 1. 21.

To the *Quotations* I ſhall make a brief Return.

The *firſt* Quotation; G. Whitehead *ſaith, That the Light within muſt be God, becauſe to deny it ſo to be, is to deny the Omnipreſence of God.*

To what is here alledged, this brought to diſrepute our Holy Religion, I anſwer, That this Adverſary has not told us whether they were words ſpoken or written: if ſpoken, where be the Witneſſes? if written, where is the Book or Paper? However, the words are not indefenſible; *For God is Light, and in him is no Darkneſs at all*; and he is Omnipreſent, therefore in man: and in him we live, move and have our being, yea, more eſpecially; for it is he that ſearcheth the Heart, and tryeth the Reins, and that telleth unto man his Thoughts. Upon whom, ſaid one of old, doth not his Light ariſe? *1 John* 1. 5. *Acts* 17. 27, 28. *Jer.* 23. 23, 24. *Job* 25. 3.

To the *ſecond* Quotation, viz. *It is damnable Hereſie to deny the worſhipping the Meaſure of Light in every man. And that the Spirit which God breathed in* Adam, *was not Man's Spirit, but another; the Breath of our Noſtrils, the Anointed Lord; this is that true Light which lighteth every man that comes into the World:* ſee *Rob. Weſt*'s Book, called, *Damnable Hereſies diſcovered*, p. 6.

I anſwer, 1*ſt*, That I have not the Book cited, or cannot find, 2*dly*, That the Man is not entirely in Society with us, but there has been ſome Diſſatisfaction in the Minds of our Friends about him in ſeveral reſpects, and particularly this Book was not received or printed by us. Yet *laſtly*, I know not but many good things

things may be in it; but if in any thing it be unſound, it will not lie at our Door: nor do I believe that the Paſſage it ſelf may not be vindicated, and that by Authority of Reaſon, Scripture and the Conſent of Ancient and Modern Authors. I will only ſay, that every Appearance of God is God; the Light that comes from God is God; for God is Light, and God cannot be divided from himſelf, and the word Meaſure of Light relates to our capacity, that receive and know only by Meaſure, and not to God, who, properly ſpeaking, is immeaſurable. And *Geneſis* 2. 7. true it is, that the Breath God breathed into *Adam* was Divine, if the learned Rabbies Commentators on that Scripture be of any credit, as may be ſeen in my *Rejoynder* to *John Faldo*; for a meer humane Soul could not make *Adam* live to God, much leſs make him the Image of his Creator. And if it was the Divine Life, I hope none will queſtion if that Life be Chriſt, who ſays expreſly of himſelf, I am the Way, the Truth, and the Life; who alſo ſays, I am the Light of the World; and this is *John*'s Teſtimony, In the Word (that made all things) was Life, and that Life is the Light of men; and this (ſays he) is that true Light which enlightens every man that comes into the World. So much to that Paſſage.

To the *third* Quotation, out of *G. Fox* and *R. Hubberthorn*'s Book, called, *Truth's Defence*, pag. 101. I anſwer:

1*ſt*, That the Quoter has wrong'd the Paſſage, and falſified the Book; for there is that quoted which is not there. The words are theſe, as given by our Adverſary in the Name of *G. F.* and *R. H. We do deny the Scriptures to be the word of God, and alſo to be a Standing Rule; and that it is dangerous for ignorant People to read them*: ſee *Fox* and *Hubberthorn*, in *Truth's Defence*, pag. 101.

I anſwer, All theſe words [*We do deny the Scriptures to be the Word of God, and alſo to be a ſtanding Rule*] are not to be found there, they are added; which is a great piece of injuſtice; for the laſt part, which lies as if we would deny that ignorant people ſhould read the Scriptures, hear the words themſelves:

'Query. The Prieſt asks, *Whether the Scripture being carnal,*

'*and*

'and the Letter killing, as you (Quakers) ſay, we may read them 'without Danger?

To this *G. Fox* and *R. Hubberthorn* anſwer:

'The Letter which killeth is dangerous; for thou takeſt it her 'to *war with againſt the Saints with thy carnal Mind and Expoſi-* 'tions——Again thus, Here you read with Danger, who ſpeak 'of them, and *ſpeak a Lye*; and its dangerous to read that and 'make a *Trade* of that which the Prophets, Chriſt and the Apo- 'ſtles ſpoke forth freely; and you wreſt the Scriptures to your 'Deſtruction; *and to you 'tis dangerous to read, &c.*

Now let all people of Candor, yea, common Senſe judge, if this ſort of reading and uſing the Scripture be not dangerous: thus the *Phariſees* and *Iews* uſed the Scripture againſt Chriſt. But does this give ground to our Adverſary to ſay, We hold it dangerous for ignorant people to read the Scripture, becauſe we ſay that a Covetous, Perſecuting or Malicious End or Uſe of Scripture is dangerous? O the perverſion that is made of the words and ſenſe of this paſſage! the Lord forgive him or them that deal thus with us. Hear what the ſame page ſays, But I ſay, *Bleſſed is he that doth read and doth underſtand.* This I have elſe-where obſerved more at large.

To the *fourth* Paſſage, *viz.* That J. N. in anſwer to the *Iews* ſays, *It is the Devil that contends for the Scriptures to be the Word of God.*

I can ſay the leſs becauſe I have not the Book out of which it is pretended to be quoted. But certain it is, that the Devil, that loves not the very Form of Godlineſs, but to exalt it againſt the Power, and ſhelter himſelf for a Saint, has more then once on the ſame ſcore pleaded for the *ſcripture* againſt *Chriſt*, and the *letter* againſt the *ſpirit*; not that he loveth the Scripture, or that the Scripture oppoſeth either Chriſt or the Spirit, but that he hath ſubtilly uſed the very Scripture, as little as he loves it, both to tempt and oppoſe even Chriſt himſelf. This is plain in his tempting Chriſt in Scripture-Language, and in the Perſecutions of the *Iews* both againſt Chriſt and his Diſciples, for which they urged Scripture; *Mat.* 4 6, 12.

they

they relyed upon them for Life eternal, and not upon Christ; him they set at nought then, as much as the false *Christians* sleight his Light now. And it was Christ's Complaint then, *In them you think* (said he) *to have eternal Life, but you will not come unto me that you may have Life.* Thus the outward *Jew* set up the *scripture* against Christ in the flesh, and thus the outward *Christian* sets up the *scripture* against Christ in the spirit, or in his spiritual appearance in the soul, insomuch that a man runs the hazard of being proclamed a Blasphemer that speaks but of Christ within, yet it is expres. Scripture; and of being stigmatized for an Heretick that calls Christ only that Word of God, to whom only that Name is given in the Evangelical Writings, though at the same time a man confess the holy Scriptures to be given forth by Divine Inspiration, and that they are the Words of God. That the Word is his Name *John* will be our Warrant in the beginning of his History; and that his Name is called the Word of God *John* also affirms in his *Revelation*. I will end with this, that *Luke* the Evangelist in his Dedication of his History to his excellent *Theophilus*, now part of the sacred Scripture, calls it, *A Declaration of those things that were most surely believed among them*, and not the Word of God. We take him for our Pattern; when he is confuted, it will be time enough for us to confess our Mistake.

John 5. 9. and 19. 7. & 5. 39, 40.

John 1. 1. *Revel.* 19. 13.

Luke chap. 1.

To the *fifth* Quotation, *viz.* that *G. Fox* says, *The Soul is part of God, of his Being, without Beginning, and Infinite*, Gr. Mystery, p. 68, 9', 29. I answer briefly:

That *G. F.* speaks of the Divine Soul, or Life of Man, that comes from God, by which Man liveth to God, so *Augustine* calls it, *anima animæ*, the Soul of the Soul, or Life of man's Soul; so *Rabbi Nunchmanni* and *Hiskuni*, in the Comment of *Paulus Fagius* take it, saying, its of the Being of God, his own Breath. This is without Beginning, respecting God, and Infinite; or without End, respecting Man. Where is the Heresie of this?

To

To the *sixth* Quotation out of the Works of G F. junior, *viz. We own the Scriptures as a true Declaration of the Saints Conditions.*

I anſwer, The Allegation is frivolous on the ſide of our Adverſary; for he doth not deny what G. F. aſſerts, nor does G. F. deny but that there are many Scriptures which are *Promiſſory*, *Threatning* and *Prophetick*; does our owning the Scriptures to be an account of the Experiences of the Saints of God of old time, exclude any farther Character? or ſay that they are no more? What! have people loſt their ſenſes, or muſt any thing ſerve to blemiſh *Quakers*; What Injuſtice is here? For ſhame do as you would be done by.

To the *ſeventh* Paſſage, alledged out of *Geo. Whitehead*'s Apology, pag. 49. viz. *That what is ſpoken from the Spirit of Truth in any is of as great Authority as the Scriptures, yea and greater.*

I anſwer in G. W's own words, which are theſe, 'That which 'was ſpoken from the Spirit of Truth in any is of as great Au-'thority as the Scriptures or Chapters are, and greater, as pro-'ceeding immediately from that Spirit, as Chriſt's words were of 'greater Authority when he ſpoke then the *Phariſees* reading 'the Letter; and they and their ſpeaking we deny: this, ſays he, 'was my Anſwer.

Now I appeal to the juſt Witneſs of God in every Conſcience, if this Adverſary was not very diſingenuous to take no notice of this Diſtinction: for, in ſhort, two things are in our Friend's words; *firſt*, That what comes from the ſame Spirit of Truth, is of the ſame Authority; and who denies that? no body that is in his ſenſes. *Next*, That what is ſpoken by the immediate Motion, Life and Power of the Spirit, is of more Authority (that is, Force and Efficacy to move, quicken, enliven or operate upon the Hearers) then the bare reading of a Chapter in the Scripture, eſpecially by ſuch as the *Phariſees* were, as a Letter cannot give that Impreſſion which we may juſtly ſuppoſe the lively Preſence, Mind and Voice of the Perſon that writ it might.

But the End of our Adversary plainly is this, to make us undervalue the Truth of the Scripture, and to debase the Authority of the Scripture with relation to its Verity; as if what was said now by the Spirit of Truth in any godly Man, were more true then that which was spoken by the same Spirit in former ages, which is a gross suggestion. The difference lying in these two things; *1st*, Whether Christ's words, spoken by his own Mouth, were not of greater force, vigour and authority to influence or quicken an Auditory, then the same words written and now read. *2dly*, Whether the words of Christ, when spoken by his own Mouth, were not of more Life and Authority then the Scriptures read by the *Pharisees*. The first is true, and much more the last: let this Adversary then be ashamed of his injustice.

John 6. 63. Christ said of the words that he spoke, *The words that I speak, they are Spirit, and they are Life*; that is, as they proceeded from his gracious Lips, and as they were uttered from that Divine Power, Glory and Authority which dwelt in him.

To the *eighth* Quotation, That *Richard Stubbs* a *Quaker* should say, *That the Christ born of the Virgin, and that dyed at* Jerusalem, *was a False Christ, and an Antichrist.*

I answer, There was never any such man a *Quaker* that I know of, nor did ever any owned by us utter so horrid a Blasphemy; we detest all such Impiety: besides, the story I suppose came out of an idle Pamphlet, printed about seven years since by a foolish Person in *London*, to get Money; a Fiction like to that of the *Island of Pines*, &c. But if true, where's the Witnesses? shall the *SAY-SO* or *Authority of an Enemy* prevail? what must any stuff serve to bedirt the *Quakers*, no matter what, nor from whom? There is a Righteous God that will have the Judgment of these things.

To the *nineth* Passage cited out of *G. F's Great Mystery*, pag. 206. *viz. If there be any other Christ then he that is crucified within, he is a False Christ.*

I answer, I have not the Book by me, but I will stand by the Passage;

Paſſage; for either there is no ſuch thing as a Chriſt within, or if there be, there muſt be two Chriſts; or laſtly, it is the ſame Chriſt that ſuffered without, which is alſo crucified by ſin within. Now I leave our Adverſary to chuſe which of theſe three he will accept of. Is there no Chriſt within? or is there two Chriſts, one within, and another without? or is there but one Chriſt both without and within? chuſe him whether. But I would tell our Adverſary, that a Chriſt was revealed in *Paul*, and forming in the Hearts of the *Galatians*, and was in the holy Antients the Hope of Glory, and ſo he is in his People in this day, bleſſed be the Name of the Lord. Yea, 'twas the Apoſtolical Exhortation. *Examine your ſelves, whether ye be in the Faith, prove your own ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates.* So that ſuch as deny Chriſt within are out of the Apoſtolical Faith, and Reprobates. It was both Chriſt's Promiſe and Prayer; for ſayes he to his Diſciples, Let not your Hearts be troubled; ye believe in God, believe alſo in me. I will not leave you comfortleſs, I will come to you, I will come again. Yet a little while and the World ſeeth me no more, but ye ſee me: Becauſe I live, ye ſhall live alſo: At that day ye ſhall know, that I am in my Father, and you in me, and I in you. That Chriſt prayed for this Fellowſhip is as clear; Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word; that they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us, that the World may believe that thou haſt ſent me: and the Glory which thou gaveſt me I have given them, that they may be one even as we are one. I IN THEM, and they in me, that they may be made perfect in one: And that the World may know, that thou haſt ſent me, and haſt loved them, as thou haſt loved me. O Righteous Father! the World hath not known thee,

Gal. 1. 16. & 4. 19.

2 *Cor.* 13. 4.

John 14. 1, 3, 18, 19, 20.

Chap. 16. 20, 21, 22, 23, 25, 26.

thee, but I have known thee, and these have known that thou hast sent me; and I have declared unto them thy Name, and will declare it, that the Love wherewith thou hast loved me, may be in them, and I IN THEM.

This is the Blessedness of the Righteous, even in this World, the true Disciples of Jesus, that forsake all for his Name, that take up his Cross daily to their vain Affections and Lusts, and boldly confess him before all men by a Life of true Self-denyal. O that all people would receive him into their hearts, that is, into their Love & Affections: Behold he stands at the Door and knocks; shut not thy Door upon him; let him in, entertain him in thy Soul, that he may wash thee & cleanse thee by his own *Spirit*, & by his own *water*, & by his own *blood*, that bear witness for him on Earth, and these three are but one; then shall the Love of God abound in thy Soul towards God and towards thy Neighbour; this is *Christianity* indeed: and the truth is, 'tis want of Christ being known more within people, to purge their Hearts, and purifie their Consciences, that so much Vanity & Ungodliness are to be found among *Christians*: People can let the Devil be within them, but they will not allow Christ to be within them. But I would ask them and you, How the strong Man of Sin must be bound, that keeps the House (the Heart) and his Works destroyed, if Christ, the stronger then he, have not entrance and sway in the Conscience? for this know, that *from within proceed Evil Thoughts, Murders, Adulteries, Fornication, Thefts, False Witness, Blasphemies*; these and such like are the things which defile the Man. Now, who shall purge this Heart, and with what? Must not Christ do it, *he that baptizes with Fire and with the holy Ghost, whose Fan is in his Hand, and who will thorowly*

Matthew 10. 38. Chap. 16. 24. *Mark* 8. 34. *Luke* 9. 23. *Revelat.* 3. 20. 1 *John* 5. 8. *Matthew* 12. 29. Chap. 15. 19, 20. Chap. 3. 11, 12.

thorowly purge his Floor? This was *John*'s record, that was ſent of God for that End. Now let thoſe that call themſelves *Chriſtians*, conſider ſeriouſly and in the Fear of God, if their Floors, *their Hearts*, be purged, if the Dirt and Chaff be ſwept away, if Chriſt's Baptiſm of Fire has burnt up their Vain Thoughts, Luſts and Affections, or not; for by Fire will God plead with all fleſh. And let ſuch conſider, if they have been yet baptiz'd with the holy Ghoſt, that makes people alive to God, and whether they live to God, and meditate in his pure Law; or rather if they be not carnally-minded, which is Death, let them ſee if *Pride* don't profeſs *Chriſtianity*, & if *Wantonneſs*, *Vanity*, *Covetouſneſs*, *Paſſion*, *Envy*, *Wrath*, *Malice*, *and ſuch like don't make Profeſſion of Religion*, *read*, *pray*, *preach*, *go to Church*, *and the like*: I ſay, in the Fear of Almighty God, let all that profeſs him and the *Chriſtian* Religion examine themſelves, and prove themſelves, *whether Jeſus Chriſt live in them and rule in them, or another Nature, Principle and Spirit; for God will not be mocked, ſuch as men ſow ſuch muſt they reap in the terrible Day of Judgment.*

To the *tenth* Quotation, out of G. F's *Way to the Kingdom*, viz. *That the four Books of* Matthew, Mark, Luke *and* John *are not the Goſpel.*

I anſwer, If this be a piece of Hereſie, we have good Company; for *Paul*, *Ignatius*, *Juſtine Martyr*, *Origen*, *Chriſoſtom*, and ſome of our *Engliſh* Martyrs are of this Mind. *Paul* ſayes, The Goſpel is the *Power of God*; but it were Blaſphemy with a witneſs to call theſe four Narratives or Declarations, the Power of God; in which there are the Sayings and Actions of the Devil and Wicked *Jews* and Perſecutors recorded, as well as the Expreſſions and Deeds of Chriſt and his Diſciples. *Rom.* 1. 16.

Ignatius, in his Epiſtle to the *Philadelphians*, calleth it very near to *Paul*'s Expreſſion of the Goſpel, ἀπαρτισμα ἀφθαρσίας, *The Perfection of Incorruption*, which theſe four Books are not, that are compoſed of Paper and Letters, containing meer reports and Records, though never ſo true; or the Conſequence would be,

that the Writings of the Prophets (because *Ignatius* saith in the same Epistle, *that the Prophets have anounced and declared the Gospel*) are the Gospel in our Adversaries account, if he receives *Ignatius*, that lived soon after. But its clear that our Adversaries refuse the Prophets Writings that Title, and do not give it even to the Apostolical Epistles, yet are displeased with our Tenderness in not stiling these four Books or Histories the Gospel.

When *Justin Martyr* speaks of those four Books, especially when he citeth out of them *the mocking of Christ*, propheſied of in the *Psalms*, and of Christ's Silence to *Pilate*, he saith, γέγραπται & δεδήλωται, *it is written and expressed*, not in the Four Evangelists, or in the Four *Evangelia*, or in the Gospel, or in the Writings of the Four Evangelists, as they do commonly now; but, saith he, ἐν τοῖς ἀπομνημονεύμασι τῶν Ἀποστόλων αὐτοῦ in the *Records* or *History* of his (Christ's) Apostles: Yea, he is so far from calling the Books of Scriptures either the Law or Gospel, that he saith, Christ Jesus is διαθήκη, *the eternal Law and the New Testament, which according to the Prophecy should come forth to the universal World.*

Chrysostom not only refused an Oath, but denyed those four Books to be the Evangile or Gospel, though he refused not to call them, The Writings of the four Evangelists. So said *William Thorp*, as may be seen in the *Book of Martyrs*. Besides, the Gospel is called, *A Mystery hid from Ages and Generations*, which four Books were not; and it is still hid from all Envious, Proud, Lustful, Vain and Evil-minded People.

Ephes. 6. 19. & 3. 3.

Col. 1. 26.

1 *Tim.* 1. 11.

To Conclude; The Bible it self declares of the Gospel, but *is not that Gospel*; it declares of the Spirit, but *is not that Spirit*; it declares of the Light, but *is not that Light*; and it declares of the Eternal Power and Word, but *it is not that Eternal Word and Power of God:* neither is the Light, Power and Spirit in the Scripture, though they were in those that gave them forth, and live and abide forever in him, who is the Fulness of

of all Wiſdom, Life and Truth, who is Lord and Author of the holy Scriptures given forth by divine Inſpiration.

To the laſt Citation and Exception, *viz.* that G. F. ſayes, *That we ought not to pray to God to give us a ſight of our Sins.*

I anſwer, That this Adverſary miſgives his words, and ſuggeſts by thoſe he cites another thing then is plainly and honeſtly intended by G. F. in his own words; they are theſe, *And to you that tempt God and ſay, The Lord give us a ſight of our Sins*; mark, he ſpeaks to thoſe that tempt God, and let me add, mock God too; for to ſuch he ſpeaks, as what follows declares, *viz.* 'Prieſts 'and People (ſayes G F.) does not the Light which Chriſt hath 'enlightned you with, let you ſee your Sin? that Lying and 'Swearing, Curſed Speaking, Theft, Murder, Whoredom, 'Covetouſneſs, Pride, Luſt and Pleaſures, all theſe things to 'be the Works of the Fleſh and Fruits of Darkneſs? Mark 'now, this Light within you lets you ſee it, ſo you need not 'tempt God to give you a Sight of your Sins; for ye know e-'nough, and waiting in the Light, Power and Strength will be 'given to you.

Now, let the Impartial judge if the Conſequence of theſe words be, *That we muſt not pray to God to give us a ſight of our Sins that we don't ſee*, which muſt be our Enemies ſuggeſtion or nothing, or not rather, that we ſhould not tempt and mock God *by praying for a ſight of our ſins, whileſt we ſee, and that there is not a forſaking of the ſins that we do already ſee.* I ask, Does it follow, that becauſe we ſhould not tempt or mock God in praying for a ſight of the ſins we have a ſight of, and yet don't forſake, that therefore we muſt not pray to God for a ſight of thoſe ſins that we have no ſight of, having firſt renounced thoſe we have had a ſight of? Well, the Lord keep our Lives out of the Power of a Jury that would take this Latitude of Conſtruction.

The following words of that good man are theſe, and very ſavory and Chriſtian they are; 'For they that wait upon the 'Lord, their ſtrength ſhall be renewed (but for what, if not to

forſake ſin, and ſerve the Lord God) 'and living in the Light, "and walking up to God, it will bring you to true Hunger and "Thirſt after Righteouſneſs, that you may receive the Bleſſing "from God, and give over tempting of God to give you a ſight "of your ſins. And why? becauſe you ſee more then you forſake; forſake what you ſee, before you pray for more ſight; for all ſuch Prayer in ſuch Diſobedience is a meer Mockery, and God will not be mocked: and be it known to all, that God has determined not to hear the Prayers of the Wicked; for they are, ſayes the Prophet, an Abomination unto him. This yet appears to be his ſenſe by the following Paragraph; 'And to all ye that ſay, God give 'us Grace and we ſhall refrain from our Sin; there ye have got 'a tempting cuſtomary word; for the free Grace of God has ap-'peared to all men, and this is the Grace which ſhews you Un-'godlineſs and Worldly Luſts: Now, thou that liveſt in Ungod-'lineſs, Lying, and Swearing, and Theft, and Murder, and 'Drunkenneſs, and Filthy Pleaſures, and lusting after the World, 'thou art he that turns the free Grace of God into Wantonneſs, 'and caſts his Laws behind thy back, and walkeſt deſpightfully 'againſt the Spirit of Grace. Oh vain man! yet thou canſt ſay, 'God is merciful, and live in thy Wickedneſs, paſſing on thy 'time without the Fear of God, ſporting thy ſelf in thy Wick-'edneſs.

Pſalm 10). 7. *Prov.* 28. 9. *Iſa.* 1. 13, 14, 15.

What think you now? Does this man ſay, the people ought not to pray for a ſight of their ſins, which they ſee not in order to Repentance, or can he mean ſo? let Candor ſpeak. For that I ſaid before muſt be the meaning of this Adverſary, or he means nothing, becauſe in the other ſenſe all muſt grant that men ought not to tempt, provoke and mock God by praying for a ſight, when they have it and don't uſe it. What then is the Concluſion of this Matter? why plainly this, that from G.F. ſaying, that *thoſe who ſay the Lord give us a ſight of our ſins, that have a ſight of them already and forſake them not, do therein tempt God*: This Enemy of ours, makes no ſcruple of Conſcience to infer and conclude that G.F. ſayes

ſays, that *we ought not to pray to God to give us a ſight of our ſins at all*, without any regard to the Diſtinction of having the *ſight* already, be it that ſuch have forſaken what God has given them a ſight of, or that they have Sins they have yet no ſight of, yet G. F. ſays, we muſt not pray for a ſight of our ſins, if this Adverſary may be credited. Well, the Lord God Almighty, who is the Searcher of all Hearts, knows the end of this Perſon in writing and ſpreading theſe Calumnies and Perverſions, and with him I leave him and his Work, but ſo, as that I ſincerely deſire, that he may have a ſight of his ſin againſt God and an harmleſs People, if he acts ignorantly; and that he may ſincerely repent, and find Mercy with the Lord, if he acts maliciouſly, before he goes hence and be no more ſeen; for its not a ſleight thing to miſcharge, and that ſo peremptorily too, an entire People, about matters of the World that is without end.

I ſhall conclude this Defence with theſe three things, the firſt is, that moſt of the Opinions he calls ours are not ſo evinced, or ſo much as attempted to be proved by the Author of the Libel againſt us. 2dly, Thoſe that are endeavoured to be faſtened on us, have not their due proof, one Perſon it may be is produced to make good a Charge againſt a Body of People; would our Adverſaries be thus uſed? would they be concluded by the Word or Act of any one Member of their numerous Communion? certainly no: Beſides, the Proofs that are brought, are ſome lame, others perverted, and ſome forged, which looks very diſhonourable on the part of our Accuſer, firſt to miſ-charge, then miſ-cite, and laſtly wrack words, well intended, to extort, if poſſible, a Confeſſion of guilt: but the truth is, Error can only be maintained by Error, and therefore there is no wonder in the caſe. This is the Uſage we have moſtly met with

but

put thanks be to God we are neither ſurprized nor unprepared.

Laſtly, I do hereby offer a fair and free Conference with the Author or Authors of the Libel, or any other that can ſoberly pretend to a Conſcientious Diſſatisfaction about our Faith or Practice, at ſuch time as ſhall be mutually agreed upon to be convenient.

And this I offer, not out of Vanity or Oſtentation, but in Duty to God my great Lord and Maſter, and in good will to all ſuch Perſons; and did not theſe Conſiderations prevail, and carry me to this Condeſcention, my manifold Affairs and the many and large Books I have already writ on occaſion of theſe and the like Imputations, would have diſſwaded me from any freſh undertaking of this nature, and ſufficiently guarded me againſt all Reflections upon my Silence.

I am a Friend to Mankind

William Penn.

THE END.